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Child, and made offering of tobacco and food to earth. Al Chandler explained: "The earth is put in because that is where your living is. You get everything from the earth, fruit, animals, everything to live on, and get everything you eat from there," although ultimately it is the Supreme Being who owns and gives everything. We got one passing casual reference to "mother earth" by Mary Ereaux, and another by Tom Main to earth as being a "spirit" and having a "special keeper," but obtained no later confirmation of or detailed information on these points. In general, earth seems to have played a quite subordinate role in Gros Ventre religious thought and ritual.

The sun was appreciably more prominent, ranking according to some informants next to the Supreme Being, and mentioned as "The One Traveling," or "Passing or Traveling Man" immediately after him in prayers. Another current seems to have assigned a much lower relative rank to the sun, and mentioned sun and moon together, as "Those-who-follow-each-other," and after the Supreme Being and the Four Holy Old Men. In any case the sun was in no sense identified with the Supreme Being, but was his property, work and servant, far below him in dignity, and had not anything like the religious predominance it had in such tribes as the neighboring Blackfoot. The sun did not enter at all into the so-called "Sun Dance" of the Gros Ventres, nor into the Feathered Pipe rite. Prayers and food were offered to the sun, and the sun was invited to sweat in the sweat lodge rite along with but subordinately to the Supreme Being. Individuals would offer a finger joint or bits of their flesh to the sun on such occasions as the grave illness of a relative. While the sun "sees everything, that's why the Supreme Being put it there," the Supreme Being, not the sun, was appealed to as witness in oaths; the widespread American Indian oath formula, "The sun sees me," was not used.

The sun and moon were, according to myth, brothers from the same mother, but were never human beings proper, though they married, the one a frog woman and the other a human female. According to one story, the sun regularly appeared in battle as a man riding a white horse who scared and helped either the Gros

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no crying by children in the lodge; if a child started to cry it was taken out at once. Dogs were not allowed in the lodge, nor could the keeper use a dog robe. Bones could not be broken in the lodge to extract marrow, as in the case of the Flat Pipe lodge and under the same penalty. War-deed contests in the Feathered Pipe lodge were prohibited and penalized, as in the Flat Pipe lodge,—with a four-day penalty. The right of asylum was recognized exactly as in the case of the Flat Pipe keeper's lodge.

The lodge occupied a place of honor in the camp circle, but whether opposite the opening of the circle or just in front of the keeper's band is controverted, as in the case of the Flat Pipe keeper's lodge (see p. 58).

The prerogatives and restrictions attaching to the keepership of the Feathered Pipe appear to have been quite similar in number and kind to those attaching to the keepership of the Flat Pipe, although we did not obtain as full details regarding them as we did for the Flat Pipe. We shall mention only those prerogatives and restrictions for which we obtained specific information. The functional relation of the various prerogatives and restrictions to the sacredness and dignity of the keepership was quite the same for both Pipes.

In accord with the dignity of their office, the keeper and co-keeper were expected to comport themselves respectably on all occasions and to conform to the strict ethical norms to be mentioned presently.

The people were in turn expected to treat them with great respect. Things asked for by the keeper had to be handed to him, not thrown, exactly as with the Flat Pipe keeper, and under the same penalty. If someone absent-mindedly stepped over the outstretched feet or legs of the keeper, the latter would keel over in a faint and the co-keeper would have to smudge him ritually to bring him to, or the offender would fall down with a "cramp." Coming Daylight once saw a woman in a crowded place step over the feet of the Feathered Pipe co-keeper. The woman "fell in a cramp." Her mother got angry and upbraided the co-keeper: "You ought to know better than to leave your feet sticking out." But her sister went over and kissed the co-keeper and begged her in a nice way to doctor the stricken woman. So the co-keeper got up and